

Christian Reflector.

H. A. GRAVES, Editors.
E. WORTH,

(VOL. 8.)

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J. JOHN RAYMONDS is General Agent for the Reflector
in the New England States.

Christian Reflector.

For the Christian Reflector.

My Saviour's Name.

Where have ye born my Saviour's form?
The weeping Mary cried,
When early on that sacred morn
She sought the crucified.
He's risen, was the joyful news
The angels did proclaim;
He triumphed o'er the power of death,
And will for ever reign.
In vain the unbelieving Jews
Did guard that hallowed tomb;
In vain they sought to hold their King
Within their fearful gloom.
And were there then who still would bind
My Saviour to this earth,
And rob him of his power divine,
Which gave all things their birth?
O would still be a mere ferde,
His might would draw none,
And with his perfect righteousness
Dare to compare their own?
O, would ye still be grateful prove,
That wondrous love despite,
Which brought him from his throne above,
And for thy ransom dies?
Long he labored, as was foretold,
And did our race redeem,
That he might in our sorrows share,
And for our sins atone.
Dear Saviour, we adore thy name,
On thee our eyes relies;
Thou art our never-failing friend,
When all else fades and dies.
Thou art our guide, our life, our all,
Our Actor and King;
Though all divine the power divine,
We will our homage bring.
Defend thine own most sacred name,
And still thy foes forgive;
Subside by thine own sovereign grace,
They yet may turn and live.

M. F. B.

For the Christian Reflector.

A Religious Newspaper.

A few days since, I spent the night with a brother who was on the eve of departing for one of the Western territories. He had closed up his business, packed up his goods, and was spending, in all probability, his last day in the place, and with friends, where, and with whom he had spent many years of his life. He was a warm-hearted, intelligent Christian. He was comparatively poor and somewhat advanced in life. He remarked that he should take the religious paper of the section to which he was going, but yet he felt exceedingly anxious still to see the paper which he had long been accustomed to read; and one of the last items of business he attended to, was to make arrangements with a brother who remained to send him as many numbers of this paper as he could spare. He remarked that it would take some time to wean him from all his old attachments and associations, and render him familiar with the new. Having been myself in similar circumstances, I knew just what were his feelings, and how to sympathize with him.

In changing our locality, one of the friends we most regret to part with, is a good religious newspaper; and as we can take this with us at a less expense than almost any other friend, not a few order it to be sent after them.

But what is there in a religious newspaper that so deeply interests intelligent Christian men? It will be difficult to give a brief answer to this inquiry; the reasons are so numerous that they cannot be condensed within the space of one short article. A hundred things will easily occur to one who has for any length of time been a constant reader of a good religious journal. The fact that it has paid us a weekly visit, for it may be, some years, will be no weak inducement to continue still to take it; and hence, when far away from what was once our home, and from scenes in which we took a lively interest and bore an active part, the very form of the sheet, and size of the type, and the whole of the paper, down to the smallest item, will call up a thousand pleasing emotions—emotions which are among the purest we ever enjoy in this world; the very sight of it will make us live over some of the brightest and happiest periods of our lives. Then the articles themselves are full of interest, and adapted to do us good, in the cheapest form. The articles are generally short, and written on a great variety of subjects; some, sober and grave discussions of great principles of Christian duty, and others, anecdotes and incidents of events calculated to illustrate these same principles, written in an attractive style. There is also an endless number of passing events and current transactions, each small in itself, yet the sum of them makes up the number and entire history of the church during the present period. The changes which death is making in her numbers from time to time, the accessions by baptism, the ordinations, concils, dedications, installations, associations, &c., all this intelligence is brought to the door by the honor of conducting it, nor would

the mail and the press. Then from time to

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(No. 16.)

Proprietors, W. S. DAMRELL,
H. A. GRAVES.

time is chronicled the departure or return

of a beloved mission family, or the success

of those long since set apart to this great

work, or the results of different stations, and

the condition of those among whom the mis

sionary lives, labors, and dies.

Such is the wonderful variety of topics and

intelligence discussed and communicated in

a religious newspaper, every week it comes

thus freighted with religious news of all

kinds. It is taken up and read, and then

laid aside to be taken up again, at the next

leisure moment. Parents, and children, and

domestics, all read it, and each finds in it

something of peculiar interest to himself,

yet, neither one supposes that by its perusal

he has added anything to his stock of knowl

edge, or that either the editor or publisher is

a man of uncommon usefulness, or that the

sheet affording such a variety of information,

cost much time or expense in preparation.

At least, the list of delinquent subscribers

would lead us to infer this.

Now let any one stop his paper, and he

will find himself suddenly ignorant of all the

important movements of Zion. If he has

been accustomed to keep himself informed,

on all these points, he will find himself all at

once bewildered and lost. His sympathies

will soon be confined to a narrower circle,

his prayers greatly contracted, his alms diminished,

and at last, he will live almost

within and for himself. Uninformed in

reference to the important movements of

Zion, he may think that the rest of the

world care little for him, and he begins to

care little for them, and soon is moved with

much difficulty to acknowledge that a

dying world has any claim upon him.

Then, again, there is within us all a de

sire to hear about what we love. This is

almost a truism. The young convert, happy in

his own experience, never tires hearing the

experience of others. Anxious for the sal

vation of others, he is never wearied with

hearing of the extensions of the work in

other neighborhoods and towns. Contend

ing for the faith, he likes to hear of the

conquests of faith. And never until he loses

a sense of the excellency of these things, does he lose his interest in them. The

same is true of men in other relations of life.

When was the Spartan mother seen seated

by the wayside, and inquiring of every trav

eler, of what he knew of the war? It was

when patriotism rose to enthusiasm in

Greece. It was then that mothers heard

with joy even the slaughter of their own

sons, if they only met death valiantly de

fending their country. When is it that the

political press is sustained in publishing extra

political journals? When is it that the

hundreds of points over our land, small

weekly sheets, with short pithy articles,

are issued and read with an intense interest?

It is when the whole of this great community

or confederacy has approached the eve of

a presidential election. It is when a feeling

of intense anxiety has been excited by means

of mass meetings and political lectures and

other means employed for the purpose. It

is then that every man wants to know, he

must know, all the movements of his party,

and all the occurrences which, from time to

time, darken or lighten its prospects.

To deny him this information will be to inflict

on him no ordinary degree of mental anxiety

and mental suffering. And who that has

been accustomed to watch with intense

interest the progress of the kingdom of Christ,

who that has felt his heart die or bound

within him as he has read of the failure or

success of some institution founded to for

ward the interests of this kingdom, would

not feel deprived of one of his richest privi

leges, if permitted no longer to trace the

development and progress of this great

cause? Yet the press performs the same

service for the Christian, that it does for the

politician, and if his attachment to and interest

in the cause of Christ be as deep as

that of the politician in the principles and

success of his party, the one as deeply as the

other would lament the loss of his weekly

journal.

Then there is the desire to hear of the

movements of our all

small

weekly

sheet,

down to

the

smallest

item,

to

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, APRIL 17, 1845.

TERMS—\$2 per year; \$2.50 if not paid within 3 months.

BAPTIST BOARD OF FOREIGN MISSIONS.

THE POINT IN QUESTION.

What is written, is written? The letter of the Foreign Mission Board to the Alabama Convention cannot now be altered in any particular; and it is so simple and definite that no explanations can change materially the impression received on its first perusal. It will then subserve but little purpose to discuss the question whether the Board acted wisely in adopting and sending such a letter, under such circumstances. We have maintained that their decision was right, and that it was highly proper for them thus frankly to avow it, when so directly appealed to by a portion of their constituents. The religious press of the North generally has taken the same view. There are some, however, who think differently, and who would if possible induce the Board to say something more, by which a different impression may be made, and the probable results of the late action prevented. But such can have no object in censuring the Board for what they have deliberately done, except to gratify their own love of dictation, or to retain, for the support of the Board, the confidence of those who now threaten secession. The only question, then, at the present time, is, shall efforts be made to conciliate the disaffected South, and preserve the union of the denomination in the support of foreign missions?

We observe that the highly esteemed editor of the Baptist Record regards the anticipated separation almost with horror. He has an excellent editorial in his last, under the head 'Agitators,' in which he inculcates the most excellent principles, but they are evidently designed to bear upon the present movements in our denomination. If most passionately asks—Must it indeed be so? Shall a few restless individuals prevail? Shall our banks be broken and our onward march hindered? His spirit is such, that he commands our respect and excites our sympathy; but our sober judgment tells us that the union and co-operation by which he thinks love and concord would be secured, must henceforth contribute to precisely opposite results. It would be well, in looking at this subject, to consider the feelings which our co-operation has engendered during the last few years. We ask, is it possible for our Missionary Board to work in harmony with constituents who write and print such things as have appeared in numbers of the Banner and Pioneer, and of the Christian Index? Can such deep-rooted jealousies be ever eradicated? Can such stormy elements ever be calmed, and yet the Board preserve its integrity and dignity? Says the Banner and Pioneer,—

'For we have expressed our fears that there was a growing disposition manifested by that Board to wield the entire benevolent operations of the denomination, and to exert ecclesiastical control over all the various religious institutions. The recent decision of the Board is not only a palpable violation of the Constitution of the Convention, and in direct opposition to the solemn expression of its will, at its last session, but is an example of the spirit which, if not arrested, will inevitably destroy the independence of the churches, subvert our congregational form of government, and establish an ecclesiastical oligarchy of the most dangerous and despotic character in its stead. But it is not the place for us to argue. One of our great denominational sins is, that its position is too superficial, too far to one side, to send forth uniform and healthful pulsations through the whole system. Besides, it has always been the seat of a moribund inflammatory disease, and, as a general character, has tended to affect the whole body of the denomination with the disorders of which it is the natural seat. The 'sickly' 'restless' question—because they answered 'candidly' the plain question propounded to them. They would have them, we suppose, continue to act decisively towards the South, by holding out the idea of a Southern mission, and the distinctions between the pro-slavery and anti-slavery brother, while they carefully avoid giving an agency, or even a sub-agency to a slaveholder.'

Farther to show how deeply colored and distorted are the glasses through which those brethren look, from whom it is such an evil to be at all separated, we give two short paragraphs out of whole columns of like 'loving talk' in the Christian Index.

'We discover that many of our Northern brethren are much dissatisfied with the 'unanimous' decision of the Boston Board, and are desirous to look well into the grounds of their dissatisfaction, before we farther consider that they sympathize with us and are willing to admit us to equal privileges with themselves. They expect to get the answer to this question—because they answered candidly the plain question propounded to them. They would have them, we suppose, continue to act decisively towards the South, by holding out the idea of a Southern mission, and the distinctions between the pro-slavery and anti-slavery brother, while they carefully avoid giving an agency, or even a sub-agency to a slaveholder.'

'We doubt not, action will be taken at the North, to endeavor to sustain the Boston Board, the public in Connecticut in August; or, failing this, to distract our deliberations—so that they may conquer. We hope our brethren in the South will be on their guard, and not suffer themselves to be deceived, as they have hitherto been, by the pretences and various representations of Northern men and their secret allies in the South. In the present emergency, the man who has any interests at the North—fear and friendship—so to jeopardized by a separation, is not to be trusted, without first scrutinizing well his position, and the ultimate bearing of the measures he may advocate.'

Those who apologize for the South, and speak affectionately to them, are distrusted and denounced, even more severely than those who are regarded as directly opposed to them on the subject of slavery. And the Board has been repeatedly charged with having deceived them. For years moderate brethren have had kind attention and conciliatory assurances endeavored to cure these jealousies, and retain confidence; but complaints have been made, until by an honest avowal on a single point, the whole South has been thrown into convulsions, and resolved no longer to endure such 'outrages.' Now seriously, what love and union are there to be sacrificed by the adoption of such a separation, as regards the crisis?

Resolved. That we cordially approve of, and will faithfully adhere to, the following resolution respecting neutrality on the subject of slavery and anti-slavery, which was passed so harmoniously at the last Triennial Convention.

'Resolved. That we co-operate together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery; but as individuals, we are perfectly free to serve, and to promote, elsewhere, our own views on these subjects in a Christian manner and spirit.'

The respected editor of the Record, in speaking of this action, says—'We commend the course adopted by our ministering brethren in this city, and published in this number of our paper. It is palliative, it is kind, and advocates that spirit of forbearance which is taught by our holy religion. What will be the united voice of the brethren in the Middle States, as regards the crisis, we cannot tell, nor would we dare surmise; whatever is done, however, we hope may be done deliberately, prayerfully, unitely, conscientiously, with a God-fearing spirit, and with a desire to cultivate and promote, by all means in our power, a union of the North and South by a compromise act which shall be recognized and adopted with all Christian unanimity, and bind us in a solemn compact for the promotion of the great and glorious work of giving the gospel of the Son of God to the heathen nations.'

THE BOARD—MEETINGS AT PROVIDENCE.

MESSRS. EDITORS.—I am so pleased with the 'unanimous vote' of the acting Board, that I write a line to assure you of the hearty co-operation which it will induce in our neighborhood. I am however quite anxious as to the results of the approaching session at Providence. Beyond all doubt there will be efforts made to reduce the whole affair into a compromise, and emasculate that noble decision by falling back upon 'the constitution.' I shall go to Providence prepared to hear 'surprise at the decision,' and 'reasons for re-consideration.' Not only will the strong remonstrances and resolutions of the South be brought up, but middle men will gather at the counsels—union, strength, days of yore, tears, &c. will all be topics to call away the mind from the unchangeable distinctions of 'right and wrong.' Let our ministering brethren of New England all be on the ground. Although they cannot vote at the meeting of the Board, they may speak and debate, as the body always invite visiting brethren to a seat and share in the discussions. The venerable Sharp will not be present, to sustain his position—but I hope scores of his brethren will be there, to enforce the noble document which he has written, and which will remain forever a nobler monument to his memory than marble or brass.

The Home Mission Society has to hold its session, and then the whole subject will come up for debate—to that let our churches send their pastors and messengers, where they have a voice and vote.

If our brethren stay away from Providence, let them not be surprised to hear that 'after meting appeals and tearful discussions, a spirit of union was granted, the dreaded division of brethren avoided, and all things are to remain as they now are.'

Let brethren be on the ground, and hear what will certainly be said. Before I close, suffer me to say that I believe the decision of the Board at the present time is just what the Board would have said at any previous period, for never could a slaveholder have received an appointment as a missionary to Burma.

One thing is certain, that if the members of the Board who have voted 'unanimously' to adopt Dr. Sharp's letter should at Providence hear that some leading ministers in Virginia take the same view of the matter. A continued co-operation of the South with the North, in foreign missionary labor, would be very gratifying to the great body of Baptists in the non-slaveholding States.

In view of the demand made upon the Board, and other facts, no doubt, the right ground was taken,—in fact, the only ground that could safely have been taken; and as this brethren North and South will become more and more convinced, American slavery is destined to increase in moral turpitude in view of the people, until it shall have been entirely subverted.

I will conclude with an extract from an article that appeared in a late number of the Reflector, written by a gentleman who had spoken at the time at the South. 'Let,' says he, 'every one at the North be assured, that this subject [slavery] is encompassed with difficulties of which they are not aware, who have not resided at the South; and that a Southern brother to thoroughly disserve himself from all participation in this evil, and to take the stand God calls upon him to take, demands the exercise of a courage and fortitude that can only be attained by the severest struggle. Hence, we need our prayers, our sympathies, and our love, remembering that it is God who has made us to differ.'

Yours with great respect,

CHARLES E. WILSON.

Bridgeton, N.J. April 3d.

THE PROBABLE CHOICE OF MISSIONARIES.

In the event of a secession of Southern Baptists from the Convention and Board of Foreign Missions, and a new organization now in the field to decide whether they will still seek support from the Board which appointed them, or will look to the new Southern Board for their remittances. Some have inquired relative to the probabilities upon this point, promising that if the missionaries do not choose to be supported by slaveholders, it will become absolutely necessary for the Baptists of the Free States to increase very much their contributions. Our own views are similar to those of certain correspondents of Zion's Advocate and the Vernon Observer, one of whom says—'Unless I have misinterpreted the feelings and sentiments of our missionaries, the number is small, very small, who would consent to receive their support from an organization whose leading feature should be a slaveholding Christianity.' I should like to hear what answer would be given to an inquisitive heathen, asking why such an organization had been formed among the Baptist Christians of America. *

Our missionaries understand this matter, and I seriously question whether one of them would willingly consent to identify himself with the slave power. If this be so, then the demands on the Board will not be diminished, to say nothing of the necessity of enlarging their present operations.

The Observer asks—'What missionary, now in the foreign field, will be willing, "before all Israel and the sun," to avow so much sympathy for slavery, as to transfer the source of their patronage from an anti-slavery to a pro-slavery organization; and who that shall hereafter desire to enter that field, will take the responsibility, before earth and heaven, of recording his preference for slavery to freedom, by applying to the latter instead of the former organization for support? It is said that Mr. and Mrs. Davenport, of the Siam mission, are now slaveholders, and that Mr. Shuck will be, on the death of a relative. Be it so—thank God, they were not appointed by the 'Acting Board' of a pro-slavery missionary Convention, nor were they sent out as slaveholders either in fact or in prospect. But whenever goes out under the patronage of the new Southern Convention, goes out under the patronage of the principle that slaveholding is necessarily, or in all circumstances, sinful.' Now as this position, supposed by you to be taken on the part of the Board, constitutes the chief, if not the only ground of complaint against its decision, so that I may assuredly not feel yourself aggrieved, if you that the opposition is founded in misapprehension.

The decision of the Board is based on the principle that slaveholding is necessarily, or in all circumstances, sinful! Now as this position, supposed by you to be taken on the part of the Board, constitutes the chief, if not the only ground of complaint against its decision, so that I may assuredly not feel yourself aggrieved, if you that the opposition is founded in misapprehension.

The essential point with which we are now concerned, is the interpretation of the reply made to the Alabama Convention. The construction which you have been led to put upon it, and to which the Board has not passed any judgment on the abstract question of the sinfulness of slaveholding, nor by any expression to be found in the reply, placed its action on the basis of such a principle as that mentioned in letter.

It does not assume to settle authoritatively any constitutional question; and if, in the exercise of the discretionary power conferred to it, it has erred on a point relating to its own practice, there is an appeal to a higher power, which the Acting Board would never attempt to defeat by any party effort.

I know that some of these assertions will surprise you. But I also know how many circumstances have combined to mislead you. Without consciousness I may say, that very many of those who have taken part in the publication of the question before the Board, have—undesignedly we may hope,—contributed to produce a course of things which was adapted to create confusion. The inquiry of the Alabama Convention was given to the world before it was given to us. The speculations of the weekly religious presses preceded the deliberations of the Board. Public curiosity was excited, and the attention of all was directed specially to the consideration of the duty of the Board. There were inaccurate and unauthorized reports of progress; and members of the Board were referred to in the public prints, and represented as hindering the anti-slavery action of the majority. Though this procedure had no effect, as I believe, upon the deliberations of the Board, yet, accompanied and followed up as it was by expositions and comments from those who did not rightly apprehend our views, it did not fail to bias extensively the public mind, and prepare it for a false interpretation of the document of which we are now speaking, when it appeared.

The respected editor of the Record, in speaking of this action, says—'We commend the course adopted by our ministering brethren in this city, and published in this number of our paper. It is palliative, it is kind, and advocates that spirit of forbearance which is taught by our holy religion. What will be the united voice of the brethren in the Middle States, as regards the crisis, we cannot tell, nor would we dare surmise; whatever is done, however, we hope may be done deliberately, prayerfully, unitely, conscientiously, with a God-fearing spirit, and with a desire to cultivate and promote, by all means in our power, a union of the North and South by a compromise act which shall be recognized and adopted with all Christian unanimity, and bind us in a solemn compact for the promotion of the great and glorious work of giving the gospel of the Son of God to the heathen nations.'

to our readers the communications from various and most respectable sources, in succeeding columns.

Now if this passage were allowed to stand by itself, constituting an independent proposition, would any one, for a moment, suppose the utterance of it to be a departure from neutrality? I am here resorting to no private interpretation, nor to special pleading on the ground of any mental reservation. The attention of the Board was specially given to this specific point, and the form of expression was adopted because it was supposed it would then be regarded, not as explanatory of the preceding sentence, but as a broad, universal statement, with respect to which there ought to be the utmost certainty in a Board constituted and appointed as ours is.

But the best and most judicious brethren may err in judgment; they may recommend a measure which they would promote harmony, when, if adopted, the contrary would be the result. If our Philadelphia brethren, by what they have said and done, would induce the acting Board to retrace their steps in refusing to appoint, as a missionary, a slaveholding brother, they are aiming to accomplish that, which would not increase the harmony of the denomination, nor, upon the whole, subserve the cause of foreign missions.

Had nothing occurred requiring the Board to avow officially their views in regard to the matter in dispute, no doubt the great body of Baptists, North and South, would continue to co-operate in the foreign missionary enterprise, as heretofore.

But since the Board have taken the stand they have, the position cannot be abandoned without giving a plain and honest answer with any hope of sustaining our missions. It was supposed that the appointment of missionaries, with the exception of the single point of church membership, which was settled by the constitution, was committed as a discretionary matter to the wisdom and prudence of the members of the Acting Board. When the inquiry respecting certain appointments was brought before those now constituting that Board, in the manner above stated, they disposed of it in the way that seemed to them the most fraternal, as well as the most honest, by stating frankly what their decision in the case would be. Their successors, or the Convention to which they were amenable, might judge otherwise. Certainly their decision would, in due time, undergo revision. If the question were put to me, whether persons over sixty years of age were eligible to all the offices, agencies and missions of the Convention, I should unhesitatingly answer, that they are by the constitution.

But I could, with perfect propriety and justice, at the same time say, that I am bound by a sense of duty, exercising the discretionary power given me as a member of the Board, to vote against the actual appointment of any such person to become a foreign missionary.

My judgment might be erroneous; but the fact that I exercised my individual judgment in the case, and that I have unconsciously followed it, would not therefore be unconstitutional.

The objectionable as is the present position of the acting Board to the South, there is a probability that a portion of our Southern brethren will not withdraw their patronage. The Baptist Advocate of last week says, 'The Biblical Recorder, published at Raleigh, N.C., is of opinion, that the reply of the Boston Board to the Alabama Convention ought not to prevent Southern Baptists from co-operating with that Board as formerly.'

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DISCUSSION.—Dr. Rice, Presbyterian, and Mr. Pingill, Universalist, have been engaged in a public debate, at Cincinnati, which was fully attended. A correspondent of the *Cross and Journal*, in some sensible remarks on the tendency of such discussions, says:—“I have heard it more than intimated too, that Universalists find it necessary every few years to get up some excitement of the kind, to fill up their congregations. These occasions furnish an admirable opportunity to poison the minds of the impudent against the great doctrines of the gospel, and to excite their odium against Christians. Then, as their own doctrines chime in so well with the feelings of the natural heart, it is easy to find a lodgment for them. By misrepresentation and sophistry, and by meeting the truth unattended by the divine energy that usually accompanies the preaching of it, they are able to prop up their sinking cause. The faithful minister of the gospel may find enough to do without turning aside to debate with Universalists.”

He says further, “these discussions will never settle the point at issue. I suppose no example can be found where they have done it. The oral discussions that are constantly occurring seem to have no tendency to do it. One debate only prepares the way for another, so that the evil seems to be self-extending and self-perpetuating. If books are needed on the subject, let them be prepared in the quiet of the study, and then they will not be confounded with all the lumber and verbiage of an oral discussion.”

Fire in Bedford.—The house and adjoining buildings, belonging to Mr. David Crowell, of Bedford, were destroyed by fire, on Sunday. But few articles of furniture were saved. The loss is estimated at about \$1000; house \$600—furniture \$200. Insurance \$500, in the Farmer's Mutual, Gilman—American.

Fire in New Bedford.—The new Baptist meeting-house in New Bedford, was dedicated on the 3d inst. Rev. H. J. Parker was installed as pastor of the church, the same day.

Fire in Nashua.—The town of Nashua has decided a second time, by a vote of 387 to 169, not to license rum-selling.

Fire in Portsmouth.—It is reported that there are 51 rum-sellers in Portsmouth. Of these, 7 are taverne-keepers and retailers by the glass; 8 are grocers and wholesale dealers; 16 are grocers and retailers by the glass; 20 are keepers of tipping shops, whose stock in trade consists chiefly of ardent spirits. They sell annually, at least 2000 barrels, containing 95,424 gallons of liquor. *Twenty-one of these dealers retail spirits on the Sabbath.* More than 500 of the most respectable citizens have addressed an appeal to these dealers in like-quarantine.

Fire in New Hampshire.—The Gazette thinks Belknap is the banner county in New Hampshire, and we think so too, for it says, there is no town in the county where licenses are granted for the sale of rum as a beverage, and it is not sold as such; only a few may sell it privately.

Fire in Barrington.—Mr. Anthony Twombly, of Barrington, suddenly the other day, and the verdict of the jury was, that he came to his death by the excessive use of certain spirituous liquors, called rum.

Fire in Cheshire.—We rejoice to learn, says the Keene Sentinel, that the “Cheshire House,” in the village, is to be opened on the 1st of April as a temperance hotel, under a new lease, and without any damage to the pecuniary interests of the proprietors.

Editor's Table.

HORNE ON THE PSALMS. with an Introductory Essay by Rev. Edward Irving. New York: Robert Carter, 1845.

Memorials of Dr. George Brechin.—We have just been reading the above work, with unusual interest, and would recommend it to the perusal of others, especially to the young minister. The subject of this memoir was not contained with any standard of piety below the Bible. That was evidently the model for his private life and public ministrations. In the inestimable providence of God, his day on earth was not attained by that he had labored ardently and successfully in his Master's vineyard, giving great promise of a life of usefulness. As has been said, his aims were high and holy. In a letter to a friend he says:—“I have long been convinced that a far higher degree of holiness than is attained by the most devoted Christians of the present day may be obtained by all the church, and that the promise of the Spirit in the latter days gives us reason to expect it now. And in the same letter, after speaking of eminent Christians, whose state he imagined to be uniformly like that of Paul, when he said, ‘the love of Christ constraineth me,’ he adds, ‘this point I have not yet reached; but I believe I may reach it, as certainly as any other Christian; and this state, by the grace of God, I am determined to reach. I know that the promises of God ensure it, that the Holy Spirit is ready to lead me to it, and that Jesus Christ desires thus to transform me, that my soul may then dwell in God, and in God me.’

This book may be purchased at Gould, Kendall & Lincoln, and at Crocker & Brewster's.

Memorials of Dr. George Brechin.—We have received from James M. Campbell, Philadelphia, through Saxon & Kelt, the first number of a History of the Popes translated from the French, which claims to be complete and concise, and, at the same time, to be written in a popular style. Its title page declares it to be a history of their crimes, murders, poisonings, parades, adulteries, and incests, from St. Peter to Gregory the Sixteenth; including also the history of the Saints, Martyrs, Fathers of the Church, and the Great Reformers. And yet the translator tells us that the author is a Roman Catholic. This number is adorned with two elegant colored engravings, and gives promise of a most valuable work.

Sheet Anchors.

This popular and valuable newspaper for seamen is, we are happy to learn, liberally sustained. It is prided by landmen, and families, as well as by the sons of the ocean. Its editor, the Rev. C. W. Denison, announces that on the 1st of May next, he will enter on a general agency for the paper, devoting his energies more entirely to its interests, and to extend its circulation. We commend him to all the friends of seamen. We have no doubt of his abundant success.

Facts on Foreign. Selected and arranged by Joseph Belcher, D. D. Philadelphia: American Baptist Publication Society.

These facts, many of which possess a thrilling interest, are illustrated with several handsome

wood engravings. It is a book to do good,—as facts are the strongest arguments. 152 pages 18mo.

Life of John B. Gough.

We have before us a beautiful volume of 172 pages, which has started more tears from eyes not used to weeping, than any book we have perused for years. It is an autobiography. It is simple, graphic, thrilling:—childhood, adventure, poverty, maternal love, loneliness, temptation, sinful indulgence, loss of reputation, remorse, alienation, misery, delirium tremens, despair,—kind words, gleams of hope, solemn resolutions, public censure, promotion, popularity, unparalleled usefulness and unbound success,—all pass before the mind, rapidly changing pictures of real life. And what is very remarkable, the good sense of the writer, his consciousness of obligation to and dependence upon the Divine Being, and the peculiarity of his case, prevent any appearance of undue egotism, any expressions of vanity or self-glorying. In ordinary cases we should easily disapprove of the publication of his own biography by so young a man; but we believe there are circumstances in this case which justify what we presume, honest and judicious friends have advised. Mr. Gough is subjected to the envy and misrepresentation of the world, to which he is a man of a majority, under all circumstances, to be regarded as paragon to himself, and to all others. But if the language employed in the decision of a church should convey wrong impressions, whether inadvertently or otherwise, as to matter-of-fact, would the correction be sacrifice? But if a majority of a church should be so constituted, as to make it necessary to modify them? The following extract from the *First Baptist Church, Providence*, will be in waiting to assign them lodgings.

By order of the Committee of the First Baptist Church.
W. GANNELL, Chairman.
Providence, April, 1845.

Summary of News.

A dreadful conflagration has occurred at Pittsburg, Pa. Twenty squares, containing a thousand or twelve hundred houses, are in ruins. The loss is estimated at ten millions of dollars. The distress of the homeless poor is appalling. But few lives were lost.

The steamer *Swallow* ran upon a rock in the Hudson, on Monday night of last week; the keel broke, the boat took fire, and the greatest conflagration prevailed. She had on board about 350 passengers, some of whom were lost. The majority were saved by the steamer *Express*. The night was very dark and the wind high.

The N. Y. Commercial Advertiser foots up the vote for the three candidates for Mayor as follows:—Havemeyer, Democrat, 22,508; Harper, Native, 16,605; Selden, Whig, 6,785. Harper's plurality over Harper, 9,903; over Selden, 15,113; Harper and Selden united over Havemeyer, 792. The Whig vote on the tickets for Ward officers, much larger than on the Mayoralty ticket.

We learn that Mr. Morse, who attempted suicide on Wednesday, is Salem, has since confessed that he was the author of the fire in the Second Baptist meeting-house, last week.

The memory of Dr. Arnold has been honored by a monument, subscribed for by his friends, and placed in that most interesting scene of his labors, the chapel at Rugby. We rejoice that we have, in our country, an infinitely better memorial of him in his life and Correspondence.

MESSRS. EDITORS.—I perceive that Dr. Fuller claims St. Paul as having returned a runaway slave, and believing that it is not generally known to the contrary, I wish you to inform us of the facts. I am a member of a committee appointed by the church to investigate Mr. Knap's character and conduct, and as I have faithfully reported to the church facts ascertained by correspondence with brothers abroad, I feel some responsibility in relation to these facts. If they were to be stated to the public, it was important for me that they should be stated correctly; otherwise, I might be justly suspected of having tampered with the facts. I have only discharged my duty, I subscribe myself, to the *Advertiser*. C. BURCHARD.
Hamilton, March 31, 1845.

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CHRISTIAN REFLECTOR.

64

The Family Circle.

The Rich and the Poor Man's Son.

BY JAMES RUSSELL LOWELL.

The rich man's son inherits land,
And piles of bricks, and stone, and gold;
And he inherits soft, white hands,
And tender flesh that fears the cold,
Nor dares to wear a garment old;
A heritage, it seems to me,
One would not care to hold in fee.

The rich man's son inherits care,
The bairn may break, the factory burn;
Some breath may burst his bubble share,
And soft, white hands would hardly earn
A living that would suit his turn;

A heritage, it seems to me,
One would not care to hold in fee.

What does the poor man's son inherit?
Stout muscles and a heavy heart;
A hardy frame, a sturdy spirit;
Kinder hands, he does his part;
In every useful tool and art;

A heritage, it seems to me,

A king might wish to hold in fee.

What does the poor man's son inherit?
Wishes! ergo with humble things,
A seat at the board by toil-worn men;
Content that from employment springs,
A heart that in his labor sings;

A heritage, it seems to me,

A king might wish to hold in fee.

What does the poor man's son inherit?
A name learned by being poor,
Courage if once come to bear it;

A fellow-feeling that is sure;

To make the outcast bless his door;

A heritage, it seems to me,

A king might wish to hold in fee.

O, rich man's son, there is a toll
That with all others level stands;

Large charity does never swell;

But only whites, soft, white hands;

This is the best curse from thy lands;

A heritage, it seems to me,

Worth being rich to hold in fee.

O, poor man's son, earn not thy state,—
There is no weariness than thine,
In surely being rich and great;

Work only makes the soul to shine;

And makes rest fragrant and benign;

A heritage, it seems to me,

Worth being poor to hold in fee.

Walt Whitman's life is a toll
That individual to himself bears;

Both bears to some six feet of toll,

Are equal in the tolls of tolls;

Both children of the same dear God;

Prove title to your heirship vast;

By record of a well-filled past;

A heritage, it seems to me,

Walt Whitman's life is a toll to hold in fee.

The Inebriate.

A SKETCH.

He stood leaning upon a broken gate in front of his miserable dwelling. His tattered hat was off, and the cool breeze lifted the snatched locks of hair from his once noble brow. His countenance was blotted and disfigured; but in his eye there was an unfeigned look—a mingled expression of sadness and regret. Perhaps he was listening to the low, melancholy voice of his patient wife, as she soothed the sick babe in her bosom; or perchance he was gazing upon the sweet face of his eldest daughter, as at the open window she pled her needle to obtain for her mother and the poor children a scanty sustenance. Poor Mary! for herself she cared not; young as she was, her spirit was already crushed by poverty, unkindness, and neglect. As the inebriate thus stood, his eyes wandered over the miserable habitation before him. The windows were broken and the doors hingeless; scarce a vestige of comfort remained: yet memory bore him back to the days of his youth, when it was the abode of peace and happiness. In fancy he saw again the old arm chair where sat his father, with the Bible upon his knee; and he seemed to hear again the sweet notes of his mother, as she laid her hand upon the head of her darling boy, and prayed that God would bless him and preserve him from evil. Long years had passed away, yet tears came into the eyes of the drunkard at the recollection of his mother's love.

"Poor mother!" he muttered, "it is well that thou art sleeping in thy grave; it would break thy heart to know that thy son is a wretched and degraded being—a miserable outcast from society."

He turned away again. Deep within the adjoining forest was a dell where the branches, meeting above, formed a canopy of leaves, where the birds built their nests, and poured forth happy songs. Thither the drunkard bent his steps. It had been his favorite haunt in the days of his childhood, and as he threw himself upon the soft green sward the recollections of past scenes came crowding over his mind. He covered his face with his hands, and the prayer of the prodigal burst from his lips—"O, God, receive a returning wanderer!" Suddenly a soft arm was thrown around his neck, and a sweet voice murmured, "He will forgive you, father." Starting to his feet, the inebriate saw standing before him his youngest daughter, a child of six years.

"Why are you here, Anne?" he said, ashamed that the innocent child should have witnessed his grief.

"I came to gather the lilies which grow upon the banks," she replied; "see, I have got my basket full, and now I am going to sell them."

"And what do you do with the money?" asked the father, as he took his eyes to the basket, where among their broad green leaves the sweet lilies of the valley were peeping forth.

"I do not hesitate; I suppose that she had said this much; perhaps her father would demand the money and spend it in the way in which all his earnings went."

"You are afraid to tell me, Anne," said her father, kindly. "Well, I do not blame you; I have no right to my children's confidence."

The gentleness of his tone touched the heart of the affectionate child. She threw her arms around his neck, exclaiming,

"Yes, father, I will tell you, Mother buys medicines for poor little Willie. We have no other way to get it. Mother and Mary work all the time they can buy bread."

A pang shot through the inebriate's heart. "I have robbed them of the comfort of life," he exclaimed; "from this moment the liquid fire passes my lips no more."

Anne stood gazing at him in astonishment. She could scarcely comprehend her father's words; but she saw that some change had taken place. She threw her head high, and raised her large blue eyes, with an earnest look, to his face,

"Will you never drink any more rum?" she whispered, timidly.

"Never! Anne," her father replied, solemnly.

Joy danced in her eyes. "Then we will all be so happy," she cried, "and mother won't weep any more; but, father, what a happy home we will be!" Years passed away. The words of Anne, the drunkard's daughter, had proved true. The home of the reformed man, her father, was indeed a happy one. Plenty crowned his board, and health and joy beamed from the face of his wife and children—where

once squalid misery alone could be traced. The Pledge had raised him from his degradation, and restored him once more to peace and happiness.—*Norwich Spectator.*

Moralist and Miscellanist.

A Shipwreck Scene on board the Sheffield.

Many of our readers are acquainted with the Rev. Dr. Cutler of Brooklyn, New York, who, with Mrs. Cutler, spent several months in England last summer and autumn, on a visit for his health. They were on their voyage homeward exposed to severe tempests; but at length, after many sufferings, the vessel, the Sheffield of Liverpool, arrived within sight of land, and the passengers expected speedily to reach their port; but when it struck a rock, exploded, and sank, they were in a waste howling wilderness, (surely we were) when the Son of man was lifted up, that whosoever believeth in Him should not perish, but have everlasting life." (John 3.)

It was now drawing towards midnight, and we had all been driven from below to the upper deck. We sat in a dense mass, looking at each other, and at death, which was staring us in the face. Our captain was standing half-way down the companion ladder, that he might converse with one and another, whose sorrows found vent in words.

I have ventured to express these hasty and imperfect reflections, with the hope that, although they may not import any useful information, they may elicit some from others. These are controversial subjects in which every person who erects a gate or encloses a garden, is deeply interested, and their further discussion will be valuable, at least to S.—*Farmer's Register.*

CHRISTIAN REFLECTOR.

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